A Diſplay of dutie,

deck vvith ſage ſayings, py-

thie ſentences, and proper ſimilies:

Pleaſant to reade, delightfull to heare,

and profitable to practiſe,

By L. Wright.

Good nurture leadeth the way vnto vertue, and diſcreet behauiour plaineth the path to felicitie.

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BRITISH MUSEUM

To the Right worshipfull, *most valiant, and famous,* Thomas Candiſh Eſquier:

L. Wright *wiſheth all happineſſe in this life, and* in the world to come, to ioy with Chriſt *in felicitie for euer.*

HAuing long deſired (as dutie bindes me Right worſhipfull) to make knowen my gratefull minde, not onely to the Right worſhipfull your good father of late memory (who during his naturall life was to his Prince a faithfull, true, and loyall ſubiect: to his country, a righteous and fauourable iuſtice: to the Goſpell of Chriſt a godly and zealous profeſſour: to all good men, a gentle and louing benefactor: and to me a ſure and ſpeciall friend) but alſo to your ſelfe, whoſe wonted courteſies, and friendly countenance, euen from your child-hood, hath moued me (for want of better) to dedicate vnto your worſhip this litle booke: as a true token and teſtimony of the faithfull

and heartie good will, I haue alwaies borne to you and your houſe and ſhall during life: contayning certaine neceſſarie rules, touching both Chriſtian dutie and ciuill courteſie, profitable to many, delightfull to ſome, and offenſiue to none: but curious Momus, diſdainefull Zoilus, and fleering Sycophant whelps, who with the blear-eyed Owle, being blinded with malice, bluſh not to accuſe euen the bright ſun-ſhine in others, making euery ſtraw a ſtumbling blocke, euere mole-hill, a mountaine, and euery vertue a vanitie: beſeeching your worſhip to except it as willingly as I offer it faithfully. Thus reſting with this perſwaſion, that the noble minde is alwaies more courteous, to winke at a fault and take things in good part, than the baſer ſort, I humbly take my leaue.

To the courteous Reader.

IT is no great wonder though all the world be infected with vice, set vppon vanitie, and growen out of order (gentle Reader) seeing Democritus hath his mansion in the market, and his chaire at euery corner of the streete: whose laughter at follyes, doth so greatly incourage, strengthen, and confirme the riotous excesse, and intollerable outrage of witlesse youthes, wilfull wildheads, and idle vnthrifties in this our careleſse age: as the continuall teares of sorrowfull Heraclitus, lamenting their miserie, can small prenaile to reforme or amende them: who much like riuer trouts, alwayes swimming against the streame, or Kestrels flying against the winde, dispise their dutie, reiect the rule of reason, and condemne the holsome doctrine of their elders, of whom they might at the first hand haue bought counsell good cheape, till afterwards being beaten with the sharpe twigs of their own rodde, and plagued with the rash conceites of their owne brayne, are constrayned to buy wit with woe, and haddiwist at an vnreasonable price. Experience, in whose schole my selfe haue bin too long a learner, in sowing the wilfull seedes of fantasie, and reaping the witlesse fruits of folly, till repentance had taught me, (though too late) to leaue and loath my former liked life: & with patience perforce, to beare the penance of my tender yeares mispent. Wherupon as one alwayes more willing than able to profit my Countrie, and pleasure my friends: I haue taken occasion to pen this little booke, contayning both profitable rules for the instruction of youth, and sound reasons for reforma-

Democritus did alwayes laugh and Heraclitus weepe at the follies of men.

Ruine is the end of voluptuous appetite

Time past may sooner be repented than recalled.

conformation of age: presuming, that forasmuch as my chiefe intent and purpose (what in me lyeth) is to beat downe vice, and further vnto vertue: to helpe all, and hurt none: that the best sort in charitie will take my simple meaning in good part, as I haue alwayes desired: and as for the euill disposed, who neither haue grace to do well themselues, nor honestie to speake well of others: I will patiently beare their malice which I neuer deserued.

Prou.10.32.

Vale in Christo.

L. W.

Want of Gouernment in age, hath bred *want of dutie in youth.*

AS youth by law of Nature, are bound to honour, reuerence, and obey their ancients: whose steps, either in good or euill: they are most apt and ready to imitate: so are elders bound in dutie and conscience, by doctrine, counsell, and example of life, to traine vp youth in vertue and honestie. The fattest soyle without husbandrie, is soone ouergrowen with weedes: and the aptest wits without gouernement sone corrupt with vice. An vntamed horse (sayth Salomon) will be hard: and a wilfull child will be wanton. The occasions for youth to yeld vnto vices are many: their bloud doth naturally stirre them, their flesh doth prouoke them, sensualitie doth allure them, the world doth blind them, and Sathan himselfe doth tempt them. And as it is naturall in the younger sort to commit follies, so is it dutiful in the elder to correct & amend them. Parents by nature, maisters by charge, neighbors of common courtesie, and all men of humanitie. He that spareth the rodde (sayth the wise man) hateth his sonne: but who so loueth him doth hold him euer in nurture. Giue him no libertie in his youth, nor excuse not his folly (sayth Jesus Syrach) bow downe his necke while he is young, least he ware stubborne and giue no more force of thée. What maner of children shall be borne, lyeth not in mans power: but to bring them vnto godnesse by vertuous education, that lyeth in mans power: and therefore God doth impute the wickednesse of the children, to the negligence of the parents: so that I see how many vices the father hath suffered in his child in youth (if with Heli he breake not his necke before) so many sorrowes shall afflict him selfe as a dew punishment in age.

Coloſ. 3. 20
Ephe. 6. 1, 2. 4
1. Pet. 5. 5
Prou. 6. 13.
Prou. 13. 18. 24.
Eccle. 30. 8. 9.
Deut. 21. 18. 12
Eccle. 30. 10. 11.
Hebr. 12. 8.
Prou. 23. 13. 14.
Prou. 13. 18. 24.
Eccle. 30. 11. 12
1. Kings. 4. 26

Such was the lawes in times past, that if any dishonest

or vnseemely thing chanced to be committed, in the presence of an Elder without reprehension, he was counted an enemie to the common-wealth, and his negligence sore punished.

Cicero, making an oration against Salust, sayde thus vnto his sonne, though thy father had neuer done more euill (quoth he) yet did he greatly iniurie the common wealth in leauing such a sonne as thou art. By Moses law, that stubborne and disobedient sonne, that would not harken to the voyce of his Parents, was brought forth and accused before the Elders, and stoned vnto death. By the statutes of Rome called Falsidia: the first offence in the child was pardoned, the second sore punished, and for the third he was banished.

Deut. 21. 11. 12.

Then was youth kept in order, obedience, and dutie, and made more account of their fathers blessing, then their grandfathers inheritance. The blessing of the father (saith Iesus Sirach) vpholdes the house of the sonne, but his curse bringeth vengeance, pouertie, and distraction. But such is the miserie of our time, that Elders for the most part, are so greatly infected with all manner of wickednesse, especially with such an vnreasonable rage of couetousnesse, multiplying of riches, and increasing of patrimonie, accounting an ounce of dignitie more worth than a pound of honestie: chusing rather to liue without vertue, than dye without money: hauing more regarde to the swimming of their sonnes, then the sinking of their soules: and commonly the wisest men the fondest fathers, that when forbery age, not only the pleasures of this life, but also life it selfe, is readie to shake hands, and bidde them adeiu. Yea if the graues could speake, they would call the and say, it were high time to depart this life, and come dwell in them, and yet in the whole race of their former yeares, haue left to their posteritie no example of any godnesse, but rather of vice and infamie: whereby our countrie is growen rich in treasure, but pore in vertue. It

Eccle. 3, 2, 5, 8.

Well may lament and heauen reioyce when old men ceast to be couetous.

Their heads deck with gray haires, & their harts infect with wickednesse.

Where elders are dissolute & past grauity, there youth are shamelesse and past grace

may

may aptly be sayd vnto England now, as Marcus Aurelius sayde once to Rome. Oh Rome (sayth he) I weepe not to see thy houses decayed, nor thy streetes lie vnpaued, nor thy tymber consumed: but I weepe to see thee so voyde of wise fathers, obedient children, and good vertuous people. It is commonly seene where riches are honored, there vertue is dispised: for great riches cloketh vices, and carrieth light heads into presumption: and therefore as parents abound in wealth, so children abound in wickednesse: such as be left rich by their fathers, will become often richlesse by their owne will, and such as haue libertie in youth to liue as they list, want list in age to liue as they should.

Pſal.49.6. Luke.12.20. Pſal.52.7.

Age no doubt is an honorable thing, notwithstanding, except their wisedome, knowledge, and experience of vertue be conformable to their ancient yeares: so as after the flowers of youth, their frutes of good liuing may appeare to the example of those that follow: they deserue not that reuerend title and estimation due to their calling. Whose wilfull negligence in not doing to youth that in power they might, and in dutie they ought, hath bred such contempt to cast off the yoke of obedience, and dishonor them in age. We daily see the miserable father with great trauaile, carefull studies, and broken sleepes, to scrape and heape together what possible he can to honor his child: who hauing his purse full of money, and his head full of folly: consumeth it in vice, royal, and prodigalitie, to the fathers infamy: and so by Gods iustice, the prodigall sonne doth scorne the carefull sighes of his couetous father: whereby the prouerbe is verified, that riches got with craft, is commonly lost with shame.

Wiſd.4.9. Eccl.25.6.7.8

Iob.21. Pſal.73.2 Iere.12.2

And thus the negligence of age and folly of youth, breeds in the end a double woe to both: the one ending in sorrowfull griefe, the other in lamentable miserie.

1.Kings.4.26 1.Kings.2.15 21.24. Prou.5.11,12

A dutifull sonne following the honest steps of a good vertuous father, the same God that blessed the one, will prosper the other: but being inclined vnto vice & naughtinesse, his

Young men should studie to liue, and old men to die

Eccle. 5.9. his fathers gift is rather a meane to haſten his deſtruction, then helpe to prolong him.

How much are children bound,
Their parents for to loue:
Which vnto vertuous ground,
Their pregnant wits do moue.
So that in youth they get,
The treaſures that ſhall ſtay:
When fortunes flitting net,
With wauen will weare away.

The right ſteps vnto learning are thus orderly linked together: firſt aptneſſe by nature, ſecondly loue of learning, thirdly, obſeruing of right order: and fourthly a conſtant mind without newfangleneſſe.

Where nature is forward, let nurture helpe forward. Aptneſſe, knowledge, and vſe in time bringeth perfection in all things. The firſt is the gift of nature, the ſecond commeth by learning and ſtudie, and the third, by diligent practiſe.

A vertuous age, asketh a diligent youth.

Where youth is void of exerciſe, there age is voide of honeſtie. No frutes in harneſt, without bloſſomes in ſpring. Dukia non meruit cui non guſtauit amara.

WHere Lady vertue is imbraſed, ſhe is courteous, gentle, and eaſie to be intreated: a ſure profeſſed friend to all ſuch as willingly deſire, imitate, and vſe her: whoſe propertie is to fauour and follow: not the ſtubborne, but the obedient: not the fickle, but the fixed: not the idle, but the diligent. Looke where ſhe is eſteemed, there diligence in youth is alwayes allowed: no treaſure without trauaile: no gaine without paine, nor learning without labour. And therefore he is likened to a tree, hauing ſweete frute, but a ſower roote: he that will carry a Bull with eaſe, muſt carry him a calfe alſo: and hee that will haue hearts eaſe, muſt needes haue ſome arſe-ſwart with-

all parts eafe. Our elders did very aptly compare time to a man with a bauld head, hauing a locke of hayre before, to ſignifie that if he be once paſt, he can not be catched hold vpon, or pulled backe againe: hauing alſo a paire of wings to ſignifie his ſpeede, and ſwiftneſſe away, and with a ſyth in his hand like a mower fetching his ſtroke, in token that he is neuer idle, but alwayes working. A diligent youth bringeth forth a learned age, a ioyfull life, and a happie death: but experience hath taught me, and reaſon beareth witneſſe, that to counterfeit vertue, and ſeeme learned, when planting time is paſt, except great paines, it bringeth ſmall profite: but to be vertuous and learned in deede, craueth labour at the firſt, and yeeldeth fruit with pleaſure at the laſt.

Of Idleneſſe.

IDleneſſe is called the mother of ignorance, the nurſe of vice, the pillow of Satan, the image of death, & ground of all miſchiefe: it maketh beaute handes, lumpiſh leggs, beaſtly bellyes, drowſie pates, and witleſſe wits.

The fowles of the ayre were made to fly; the fiſhes of the ſea to ſwimme, the beaſtes of the field to trauaile, and man to labour. As ſoone as Adam was created, to auoyde idleneſſe: he was ſet to dreſſe the garden. After his fall it was ſayde vnto him: in the ſweate of thy face ſhalt thou eate thy bread. Noah planted a vineyard: Iacob, Moſes, and Dauid kept ſheepe. The vertuous woman in the Prouerbes, eate not her bread with idleneſſe, ſhe was vp early and late, labouring gladly with her handes, ſhe occupyed wooll and flaxe, layd hold vpon the diſtaffe, and put her fingers to the ſpindle. In the common wealth of Iſraell, euery degree had his duty and office appointed, and no idle ſtate alowed. For idleneſſe, the Lord rained downe fire and brimſtone vpon Sodom and Gomor. In the primitiue Church it was ſore punished. Amongſt the ancient Romans no

Gen. 3.

Prou. 31.
Prou. 28.

Ezech. 16. f

no man was suffered to walke in the streetes without the tole in his hand, whereby he got his living: and if any mans landes were left unplowed or husbanded according to the custome of the countrie, it was by law confiscat. The Egyptians were seuerally examined once a yeare, how they liued and spent their time: and being found idle, were punished with death. The Indians so greatly detest idlenesse at this day, that euery family are straightly examined before dynner: and only those which haue deserued it by labour, suffered to eate: and the rest constrayned to fast. He that tilleth his lande (sayth Salomon) shall haue plentie of breade: but he that followeth idlenesse shall haue pouertie. He that will not labour (sayth the Apostle) let him not eate.

Aulus Gelius lib. 3. cap. 2.

Prou. 28.

Prou. 10. 4.

2. Thess. 3. 10.

Euerie creature vnder heauen putteth man in mind to eschew idlenesse, and labour for their liuing: the Bée in gathering her honny, the poore flie in prouiding hir sustenance in an old hollow reede: the dormouse in hurding vp victuals for himselfe and his aged parents: the Emmet in toyling all sommer to make merry in winter: the spider in weauing his nets to catch his pray: the Conye, in digging his house to dwell in: the trees, in yeelding their yearly fruites: the waters, in ebbing and flowing: and the Sunne, Moone, and starres, in continuall mouing. The horse yeeldes his backe to the burthen: the oxe his strength to labour: and the sheepe his fleece for cloth. But hee that spendes his time in idlenesse, without trauaile of body or exercise of minde: is to his enemies a mocking stocke: to his friends a shame: and to the common wealth a burthen: and therefore vnworthy to liue vpon the earth.

Prou. 30. d

Thus praise hath experience,
Experience knowledge gotten:
Where idlenesse hath still contempt,
And loueth to take no paines:
Then toyle in youth whilest health doth last,
And rest in age when strength is past.

Art

Art, fortitude and ciuilitie,
are the right notes of true gentilitie.

AS a liuing creature endewed with reason, hauing aptnesse by nature to speake, laugh, and go vpright, is called vir, a man, of this word virtus. Euen so a courteous, sociable, and well disposed mind, planted in a superior degree, where wisedome and policie is ioyned with a valiant courage, maketh him generosus, or nobilis: which cõmeth of nosco, to know: signifying a man in knowledge, valure, and ciuilitie, notable and famous. Socrates being asked what is gentilitie? Answered, Animi corporisq; temperantia. Aristotle thought him a right Gentleman, who esteemed it most glorious to giue: and a staine to his honor to take. Plato calleth him a gentleman who is adorned, not with others, but his owne vertues. Vir of virtus.

It is required in a Gentleman, to be in life and conuersation, well gouerned: disdayning with a valiant minde to become subiect to vice, or infected with villanous manners: to be iust and faithfull of promise: patient in suffering wrongs: and apt to pardon iniuries without reuenge: milde and reuerend in countenance: courteous and gentle in speech: and sober and ciuill in behauiour. Prou. 25.34. 35.36. Iob. 1.12.

To his superiours, humble and lowly as a seruant: to his elders, obedient and louing as a sonne: to his equals, familiar and traitable as a brother: and to his inferiours, charitable and friendly as a father. Remembring that as the wild hart, is made tame by watching: the stubborne Asse by beating: and the courragious horse by fasting. So our countremen of England, being a people, though bold by law, yet free by nature: are more apt to yeld obedience and loue, for loue of vertue, then feare of punishment. And more easily gouerned by friendly courtesie: then forceable cruelrie. Rom. 13.7. Eccle. 4.5.6.7. Acts. 10.1.2.

The honorable title due vnto vertue, is of many desired, but of few deserued: for as that small number endewed with

with honest nature and ciuill disposition, repose their chief pleasure and delight in learning and knowledge: so the greatest number of all degrées, do set their whole felicitie in wealth and worldly vanitie: to whom vertue seemeth as tedious, as to good men vice is irkesome.

To speake of valure, to the faint harted: of charity, to the vnmercifull: of courtesie, to the churlish: or of wisedome, to the foolish: is much like, as the telling of a tale vnto one that is heavy a sleepe: who being awaked, asketh what is the matter. Scarlet hath no colour, to him that seeth it not: the Emerald is of small price, to him ỹ knoweth it not: and arts of little account, to those that have the not. Notwithstanding though pearles cast before swyne, finde but swynish entertainement: yet of the goldsmyth, they are esteemed in their kind, most deare & precious. So in the iudgement of the wise, no riches comparable to a vertuous minde, endewed with good nature: no treasure to a well ordered life, furnished with good learning: nor powerty to ignorance, vice, and infamy. He that knoweth not that he ought to know (sayth the Philosopher) is like a beast amongst men: he ỹ knoweth no more then is needfull for himselfe, is counted a man amongst beasts: but he that knoweth that is needfull to be knowen, seemeth rather a God amongst men.

Eccle. 37.
Eccle. 22.

Exod. 4. 24.
Psal. 82. 6.

It appeareth that in times past, learning was proper to the ancient race of Gentlemen onely: who changing their trapt Mules, into hard horses: silken cotes, into arming coates: golden hats, into steeled helmets: Venus lutes, into Marces trumpes: and dauncing in chambers, into marching in the field: did valiantly winne their armes by force of lance, push of pike, and dint of sword: hauing both their bodies practised with marshall might, to conquer in warre: and their mindes furnished with arts and policie, to gouerne in peace. But through the careleste negligence of their posterity, spending their time, & consuming their patrimony in idlenesse, ryot, and sensuality: yelding occasion for

Being vanted vpon by three bogges, Folly, Fancy, and Flattery.

for their enemies to laugh at their folly: their friendes, to lament their miserie: & those that honored their ancestors for their vertues, to abhorre them for their vanitie: it is now left for a pray to the meaner sort. Amongest whome, though some be found in disposition and behaviour, more charitable, honest, and vertuous, (than many) by birth of ancient parentage. Yet the right nature & condition, of a courteous ciuill Gentleman, is seldome found i ya base sorte. Wherby it commeth to passe, that the naturall impes of ciuill courtesie: in whose predecessors, the right image of honor and vertue, did shine: fall daily in subiection, to a sort of churlish Nabals, and greedy couetous money mongers: whom blind fortune, (by the misery and spoyle of others) hath newly aduanced, from Cart vnto Court: smelling neyther of chevalry, nor almost of humanitie: but rather like greedie Kytes, seeking continually to pray vpon simple innocent doues: or Demosthenes hungry flies, that pykt the pore gaulled Asse to the bare bones. Whose manners are much like Alexanders horse called Bucephilus, that being vnharnessed, would gently suffer his keper to ride him: but feeling himselfe once furnished, with princely saddle, golden bosses, and costly trappers: would proudly prance, snuff, and snort, in great disdaine: suffering no man come neare him, but the king himselfe.

Prou. 18.17. Esay. 32.8.

Prou. 15.27. Prou. 18,13.

In whom it plainely appeareth: that as a leaden sword in a golden sheath: a hogges snout with a golden ring: a scabd sheepe, in a golden fleece: or a rauenous wolfe in a Lyons skyn. Such is a crabbed and peeuish condition, furnished with arts, titles, and qualities of a Gentleman. And as for wealth without vertue, it is likened to a sword in a mad mans hand. Yea the vilest deuices, are the readiest meanes to come by wealth, which ought not to looke honor in the face. And personage or noble lynage, without wealth or wisedome, is compared to a tree flourishing with fayre greene leaues without fruite: or a stately carued Image, without life: or a painted fire against a wall without heat:

Liberal sciences are most meete for liberall men, and good arts for good natures.

Bloud without sewet maketh but leane puddings.

Iohn.8.39. heate: it shall preuaileth the Iewes, to boast themselues to be Abrahams children: being degenerate from the fayth and maners of Abraham. It is better (sayth Chrysostome) for the parents to boast of their vertuous forme: than the sonne to vaunt of his noble Parents. And therefore such as couet to excell in honor, must labour to exceed in vertue: or else the higher their calling is seated by fortune: the deeper will their fall be, ouerthrowen by their follie.

Chrysostome vpon Matthew.

Finally, whosoeuer is a greedy couetous snudge in getting: a hard pinching nigard in spending: a craftie dissembling fore in dealing: sterne in countinance: churlish in speech, and boggish in behauiour: though he were as personable in shape, as Absalon: as rich in possessions, as Cressus: and discended from the blood of great Alexander: he is but a miserable prowling carle, vnworthy the name of a man: much lesse of a Gentleman.

Prou.18.17.

Esay.32.6,7.8

A caueat to the couetous.

1.Tim.6.10. COuetousnesse is the rote of all euill: the ground of all vice: and the originall cause of all mischiefe. Which in paine of eternall damnation: is straightly forbidden of God himself. There is nothing worse (saith Iesus Syrach) then a couetous man: who for his intollerable grieuousnesse is aptly compared to a gryping cormorant: a deuouring caterpiller: a rauening wolfe: a shamelesse dogge that is neuer satisfied: and a noysome bogge, that is neuer profitable till he dye.

Exod.2.c

Eccle.10.

Esay.56.11.

Whose eares in respect of any goodnes, are as deafe as a doze naple: his eyes as blinde as a beetle: his hart as hard as a flint stone: & his pouch as greedie as hell mouth. And therefore in the common wealth of Israell, they had a speciall regard to chuse such men for Captaines, Officers, and Gouernours: as feared God and hated couetousnesse. Yea it was not lawfull for the prince himselfe, much lesse for a subiect: to gather too much siluer and gold. But in this

Exod.18.19.

Deuter.17.d

our

our miserable age: there is such greedy prowling for prise: hurring of money: racking of lands: abusing of law: previe conueighing of corne, beife, bakon, butter, cheese, and such other commodities, to feede the greedy appetites of churlish Naball, vncharitable Dines, and their insatiable companions: as the common wealth is almost brought to common beggerye. Againe, such ioyning of house to house: ground to ground: farme to farme, and liuing to liuing, to maintaine their superfluity: as the meaner sort can not haue to ayde necessity. Yea if the Lorde himselfe should not come quickly, and call them to account. For bribing, gryping, wringing, plucking off the skinne, and grinding the very faces of his poore members: whose liues are made euen a notamy of misery: and a sea of bitternes: they would shortly loke to dwell vpon the earth alone.

Esay.5.13.14
Apoc.22.12.
Michea.3.2
Esay.3.15.16.
Esay.5.

These only do prosper, flourish, and deuour the fat of the lande. Their barnes are filled with graine: their coffers stuft with coyne: their tables furnished with daintie dishes: and their houses safe, from feare of the rodde. They ly vpon soft beds of Iuory: grope their soules in rest: and eate their bread alone. Their children go forth in flockes, and lead the dance: spending their time in riote, and banitie. They sit in the chaire of pestilence, & speake what they list: whose conceites must stande for reason: their might for right: & their liking for law. As the ruler will so sayth the Iudge, ỹ he may do him the like pleasure againe.

Psalm.73.13.
Iob.21.
Amos.6.
Luke.12.19.
20.
Abacuc.1.2
Michea.7.2

Thus haue they deuoured Iacob: taken away his portion by violence: and layd waste his dwelling place. They gape vpon him with disdainefull countenance, as if were a ramping and roaring Lyon: whose lamentable complaints are come vp into the eares of ỹ Lord of hosts: yea the very stones in the wall, cryeth out against it. And therefore is the confusion or confusion of all such pitifulle worldlings, thus sayth the Lord: Wo be vnto them that couetously gather together euill gotten goods: that they may set vp their nests on high: to scape from misfortune: they

Psal.79.7.
Michea.2.1.
5.6.
Psal.22.13.
Esay.5.
Abacuc.2.12.
Abacuc.2.

haue deuised the very shame, & confusion of their owne house.

Amos. 9.1.2. I saw the Lord stand vpon the altar (saith the Prophet) and he sayde: smite ye ouer the heade, that the posts may shake withall: for their couetousnes shall fall vpon their owne heades. Go to now you rich worldlings and Rams of the flocke, that liue in pleasure and wantonnesse (sayth the Apostle) weepe and howle for the miseries that shall come vpon you. Oheese for couetousnesse, was plagued with lepprosie: Naball striken to death: and Dives tormented in hell: where without speedy repentance and restitution, all greedy prowlers shall shortly perish, and come to a fearefull ende.

James. 5.2

4. kings. 5.

1. kings. 25. Luke. 16. 23. 24. Psal. 73.

The dutie of subiects to their Prince.

The ciuill Magistrate is a minister armed with lawes & sword: appointed of God, as a nurse to his Church: and a father to the common-wealth. To order, rule, and gouerne the people committed to his charge: execute iustice: and keepe outward discipline: as well in causes Ecclesiasticall, as temporall. Whose hart is in the handes of the Lord: to turne it (for the benefite of the good, and punishment of the euill) which way as pleaseth him. Vnto whose authoritie, power, and gouernement: euery Christian subiect is bound in dutie and conscience: humbly to submit himselfe. Reuerently to feare him as the ordinance of a Lyon: thankfully to honor, and pray for him, as Gods Lieutenant vpon earth: willingly to yeelde all tributes, taxes, and duties vnto him: and obediently to obserue and keepe his lawes, statutes, ordinances, and proceedings in all things: (In matters contrarie to faith & saluation, expresly commanded in the sacred word, only excepted) yea though he were as grieuous a persecutor, as Saul king of Israel: as wicked an oppressor, as Pharao king of Egypt: or as cruell a tyrant as Nabugodonosor, king of Babylon: much more being so mercifull, vertuous, and godlye Prince, as our Elizabeth

John. 19. 11. Wisdom. 6. 2 Esay. 49. 23. Hebr. 13. 17. 4. kings. 18. 4. 5. 1. Cor. 14. 40. Prou. 21. 1.

Rom. 13. 2 Prou. 20. 2. 1. Pet. 2. 17. 1. Tim. 2. 2 Luke. 2. 2

Acts. 5. 29. Daniel. 3. 6.

kings. 24. Exod. 1. Iere. 25.

Queene

Queene of England. So God by the prophet doth straightly command. Our Sauiour both by his doctrine and example doth plainely teach. And the holy Ghost by the Apostle doth vehemently exhort. Submit your selues vnto all the ordinance of man for the Lordes sake (sayth he) whether it be vnto the king: as chiefe and supreme head, next vnder God: or those that be appointed in office to gouerne vnder him. Ier.27. b Baruch.1.6. 2.15. Luke.20.25 Mat.17.27 Rom.13.a 1.Pet.2.13.14

Whosoeuer therefore resisteth the authoritie of the ciuil Magistrate: resisteth not man, but the ordinance of God himselfe, to his owne damnation. He that prouoketh his soueraigne vnto anger (sayth Salomon) offendeth against his owne soule. Yea he that shall but euen thinke euill against the Lords annoynted (sayth he) the very bird of the ayre, with the fluttering of her wings, will bewray his secret thoughts. The rebellious Israelites for resisting against Moses the ciuill Magistrate: & Aron the high Priest: were some of them plagued with pestilence: some stung with fiery serpents: some consumed with fire from heauen: and some swallowed vp in the bowels of the earth. And rather then the obstinate, stubborne, and disobedient, should scape vnpunished: euen Satan himselfe, the maker, and captaine of all traytorous rebels: would moue him to be his owne hangman: as Achetophell and Judas: the very hayre of his head (for want of other) would yeeld it selfe for a haltar to strangle him: as Absolon and his partakers: and the trées of the field, offer their stretched out armes, as fit Jebbets to confound him: as a member vnworthy to liue in a common wealth. Rom.13.2. Exod.16.7 Prou.20.2. Preach.10.18 Numb.11. Numb.21. Numb.16. 2.kings.17. Mat.27.5 2.kings.18. 11.13.

And here by the way, a question might arise, touching 3. sorts of people in this land.

The first, are certaine seditious preachers, possessed with proud erronious spirits, euery one hauing a Church plot, or common wealth in his head: who vnder an hipocriticall shew of holinesse: turning vp the white of the eye: with deepe groning sighes, in their long pharisaicall prayers to blind 2.Tim.3.2 Mat.6.5.7. Luke.18.11.

blind the multitude: presume to walke at libertie, according to their owne lustes, speaking peruerse thinges, to draw disciples after them: beating daily in the peoples heads, what possible they can, to conceiue a loathing and misliking of her Maiesties gouernment and order of religion established.

Acts.20.30. 2.Pet.2.1.2

The second, are certaine of the inferiour Magistrates put in trust as the rest to execute the office of Justice: keepe the people in due obedience to her Maiesties proceedings: & punish contemners of her lawes. Who notwithstãding, vpõ a greedy couetous desire to pray vpon the spoyle of churchliuings: do preuily vnder a colour of zeale, both fauour, further, incourage, & maintaine the said seditious Sectaries: as fit instruments to serue their purpose: to ỹ great disturbance of the church & disquiet of the common wealth.

The small care in keeping, sheweth small conscience in taking an oth.

The third, are a sort of fickle headed people: who hauing their eares itching for nouelties: are apt and readie vpon euery light occasion, to cast off the yoke of obedience: and giue heede to those spirits of error: getting them heapes of teachers after their owne fantasies, without regarde of duetie, either to Prince or lawes.

2.Tim.4.3. 1.Tim.4.1.

Now the question is this. Whether these three sorts of priuie whispering murmurers, their conditions and manners rightly considered: may iustly be taken in the number of faithfull, true, and loyall subiectes: or rather more dangerous enemies to ỹ state, then open professed Papists.

Certaine morall rules, and profitable aduertisements touching ciuill behauiour, and gouernement of life.

The rules of ciuill gouernement, requireth a man to frame his manners apt and meete for all honest company, and societie of men: as discreete amongest the wise: merry with those that be merry: and mourne with those that mourne: to yeld sound reasons in graue matters:

1.Pet.2.17. Rom.12. 15.16.

ters: and pleasant conceits in light trifles. Sobrietie without sullomnesse is commendable: and mirth with modesty a vertue delectable. A merry mind doth commonly shewe a gentle nature: where a sower grimme countenance, is a manifest signe of a curious testie churle, and disdainfull hypocrite. Barnard.

Humilitie and lowlinesse of minde, winneth the favour of God: and gentle speech and courteous behaviour, the hearts of men.

To be silent of tongue, and secret of heart. Nature hath giuen vnto man two eares, and but one tongue (sayth the Philosopher) to teach him to heare much, and speake little. Pithagoras being asked the best way for a rich sole to get estimation: let him weare costly attyre (quoth he) & speake little: for a fole holding his peace, seemeth to be wise. The tree of the field is knowen by the fruits: & the thoughts of mans heart by his wordes. Honor and worship is in a mans wise talking sayth Jesus Syrach: but, the tongue of the vndiscreet is his owne destruction. Life and death are in the instruments of the tongue (sayth Salomon) & he that can temper his words with discretion, keepeth his soule frō troubles. Words spoken in due season are compared vnto apples of gold in a siluer dish. Silence and secretie.

Eccle.21.15.
Prou. 17.29.
Iob. 13.5.
Eccle.27.6.
Matth.12.34.
Eccle.5.14.15
Prou.21.23.
Prou.17.28.
Prou.18.21.
Prou.25.10.

But better he speake not, when wisedome prouoketh not: Then wiseman be seeme not, when silence he keepeth not.

To auoyd the company of the wicked. For as bodies infected with contagious diseases, are lothsome and odious: so mindes corrupt with false doctrine, rude manners, and vicious liuing: are most irkesome and dangerous. He that toucheth pitch (sayth Jesus Syrach) shall be defiled therewith: and he that keepeth company with the wicked, shall hardly escape without blemish, either in life or credite. And therefore it was not lawfull for the Israelites, to associate themselues with the Cananites: least they should be infected with their manners. Abraham was commanded to depart

Prou.24.1.
Eccle.13.1.25.
Nimium familiaritas contemptum paret.
Exod.23.33.

depart from Caldea: Lot and his daughters from Sodom: and the congregation of God, from the tents of Corah, Dathan, and Abiram. What fellowship hath light with darkneſſe: Chriſt with Belial: or the faithfull with an Infidell. The Iſraelites dwelling in Sytim committed whoredome with the daughters of Moab: And the heart of Salomon for all his wiſedom, by keeping company with heathen Idolaters: was turned away from the Lord.

Gen. 12.2
Gen. 19.16.
Numb. 16.27
2. Cor. 6.14.
Eccle. 13.23.
Numb. 25.1
3. kings, 11.4

Let common ſocietie be vſed in equalitie. Like with like do alwayes beſt agrée: for as the kettle with the pot: the Lambe with the Wolfe: and the Aſſe with the Lion. Such is the fellowſhip betweene the poore and the rich. Requitall amongſt equals, is of common courteſie: but recompence in vnequals, inforced of neceſſitie. Shew a child an apple and he will cry for it: but make thy ſuperiors priuie to thy pleaſures: and he will haue it, or elſe make thee cry for it.

Eccle. 13.3.4. 24. 27.

Not dainty in dyet, nor ryotous in expenſes: but moderately to line within his bounds. To cut his coat according to his cloth: not with the prodigall to ſpend all: nor with the couetous to keepe all: but with the diſcreet to vſe all. He that hath litle and ſpendeth much, is called a prodigall fole: he that hath much and ſpendeth little, a miſerable carle: but he that can moderate his expences according to abilitie, is wiſe. Meaſure is called a merry meane: liberalitie is a vertue, conſiſting to ſpend: not as a man would, but as he may. A thinne ſpare dyet: is moſt holeſome for health, & profitable for wealth. I like M. Tuſſers alowáce.

Omni nimiũ, vertitur in vitium.

Two diſhes well dreſſed, and welcome withall,
Both pleaſeth thy friend, and becommeth thy hall.
Much ſpice is a theefe, ſo is candle and fire,
And wet ſawce is as crafty, as euer was Fryer.

Bacchus feaſtes are both lothſom & vnholſome.

Tuſſer.

And as varietie and exceſſe in dyet, do ſurfet the bodie, and conſumeth the wealth: ſo change of gorgious apparell ſheweth pride without profit: and commonly couereth a thread bare purſe. Attyre moſt commendable, is neither curious nor clownish: ſumptuous nor coſtly: but ſober and decent

By the lawes of Licurgus, he that inuenteth any new fashion in attyre was baniſhed.

decent, as best beseemeth his estate and calling.

Mistresse Fortune, is sayde to be handmaide to Ladie Vertue: who esteeming more of simplicity with securitie, then pride without profit: is cõpared to a poore simple woman in ragged attyre: as one dispised of the world: bearing a bridle in the one hand, to restraine vice: and certaine working toles in the other, as one alwayes apt to labour. She hath also a paire of wings: in toke that she fleeth vnto the heaueus. She treadeth death vnder foot: to signifie that she is immortall. And placed betweene two extreme vices: as who should say, she alwayes keepes the golden meane. It is a true saying, better to liue in lowe degree, then high disdaine. A quiet contented minde (sayth the wiseman) is more worth then great riches. Euery ounce of state asketh a pound of gold: and euery foote riling in authoritie, increaseth an ell in necessity. The ambitious is hated, & the base minded vncrowned: but the meane estate resting vnder the cloke of obedience, within the reach of his owne happe: is alwayes in most safetie, and least danger. He that liueth in health, is well fedde: hee that is preserued from colde, well clothed: and he that can liue out of debt, is rich & happie: his sleepes are sound: his conscience quiet: and his life pleasant.

In medio consistit virtus.

To auoid penury.

Hebr. 13. 5. Prou. 12. 28 1. Tim. 6. 6.

Fælix qui didicit contentus viuere paruo.

Fælix qui nihil debet.

Where wilfull race of wittlesse brayues,
Planting in pride, to passe degree:
Bringing rich estate to great decay,
And lewd heads to great miserie.

Enuie followeth Vertue.

What good men want by nature, they seeke to supply by art: but the enuious wanting discretion, supplyeth it with malice. Let a man humble himself to the proud, and he will not hurt him: keepe no compaine with drunkerds, and they will not infect him: aske nothing of a couetous man, and he will not harme him: but the more he shall be esteemed of

of the best sort for honest life: ciuill behauiour: & vertuous qualities: the more he shall be persecuted with a number of enuious eyes. For zelosie to beautie: aduersitie to prosperitie: and enuie vnto vertue: are so linked and ioyned together: that the one followeth the other as the shadowe followeth the body. And therefore that famous Philosopher Hermocrates: exhorted his sonne to liue so: he might be enuied for his vertues.

Only misery voide of enuy

Of the malicious backbiter.

The Basaliske killeth men a farre off, by the sight of his eyes: and the enuious backbiter, by ỳ sting of his tong. The serpent keepeth his poyson, only to the hurt of others: but the spitefull backbiter, both to the hurt of others, and destruction of his owne soule. The Camelion can transforme himselfe into all colours saue white: and the malicious backbiter, into all fashions saue honestie. Disdayning his superiour, because he is not equall to him: his equall because he is equall to him: and his inferiours, least hee should be equall to him. But commonly such euill surmising mindes, backbiting mouthes, and slanderous tongues, are to none more noysom and dangerous, then themselues: to whom it often happeth, as it did to the viper, which greedily caught Paul by the hand, intending to hurt him, fell her selfe into the fire and perished.

Acts.28.3 4.5

The property of a faithfull and fained friend.

Friendship is the agreement of mindes: the chiefe of moral vertues: called the iewell of humanity. A true friend (saith the Philosopher) is long sought for, scarce to be found, & hard to be kept. All ell in him that findeth a faithful friend (saith Iesus Syrach) the weight of gold is not comparable to the goodnesse of his faith. He is alwayes willing and ready to comfort his friend in aduersitie: to helpe him

Eccle.6.13.

in necessitie: to intreate and vse him courteously: to beare his infirmities patiently: and reprooue his errors gently. Whose rebukes are much like pepper, which is hoat in the mouth, but holesome at the hart: and he that can not beare or take the rebukes of his friend in good part: is aptly compared to a harpe string, which being wrested in tune, doth breake and snappe a sunder. Piping and harping maketh a sweete sound (sayth the wise man) but the tongue of a friend goeth beyond them all. Many there be (sayth Salomon) that are called good doers: but where should one find a true faithfull man. Gold is tryed by the touch stone: A good Pilot in rage of tempest: A valiant Captaine in time of warre: and a true friend in necessitie. A friend vnused is like a medicine vnminister: & a friend without friendship, like a tree without fruite. As good a foe that hurts not, as a friend that helpes not. Ecclc.40.14. Prou.20.6. Eccle.12.8.9 Prou.17.18. A cold cõfort that is wrapt in no remedy

A fained dissembling friend, is much like a serpent bred in Egypt, called a Crokedell. Whom when she smyleth, poysoneth: and when she weepeth deuoureth. Or the Hiena, hauing the voyce of a man, speaking like a friend: and the minde of a Wolfe, deuouring like a feend. Or the Panther, who with the sweetnesse of his breath, and beautie of his coate: alloureth such beastes within his compasse, as he intendeth to vncase: and pray vpon their carcasse. Or the flattering Syrens, that sweetly sing the saylers wracke. Or the Foulers pipe, that pleasantly playeth the birdes death. Or the Bee, who carrieth honny in her mouth: and a sting in her tayle. Or the boy tree: whose leaues are alwayes greene, but the seedes poyson. So his countenance is friendly, and his woordes pleasant: but his intent dangerous, and his deedes vnholsome. Mel in ore, verba lactis: fel in corde, fraus in factis. A fained friend. Eccle.37.4.5

Tusser.

His fetch is to flatter, to catch what he can,
His purpose obtayned a figge for thee than.

In chusing a friend is chiefly to be obserued: that as olde wood is best to burne: old horse to ride, old bookes to reade, Eccle.9.14

and oldwine to drinke: so are old friends alwayes most trusty to vse. And he that reiecteth his kindred, & chuseth friends of strangers: is much like him who changeth his legge of flesh, for a stilt of wood.

It is further to be noted, that where the persons are diuerse in nature: differing in manners: variable in conditions: or contrary in religion: their friendship can not possible long continue.

Againe touching the naturall inclination of men: hee that is light and toyeth in youth: proueth often feastie and waspish in age. A bold malipart boye: a wilfull seditious man. A grimme crabtree countenance: doth cõmonly shew a hard churlish disposition. A smoth glosing tong: a crafty dissembling hart. And a quicke sharpe wit: an vnconstant and wauering condition. Neither faithfull to friend: nor fearefull to foe. But especially, a proud, furious, or scornfull person: is apt to take displeasure, and thinke vnkindnesse vpon euery light occasion: and if such a heart, where friendship hath dwelt, begin once to hate: it is like a spung which sucketh vp as much matter of malice: as before of fauour and affection. And euen as the best wine, maketh the sharpest veniger: so the deepest loue, turneth to the deadliest hate.

Prou. 22.22. In malcuolã animam, non intrabit sapientia.

An vniurious friend, is a dangerous enemy.

In prayse of friendship.

Of all the heauenly giftes on earth,
Which mortall men commend:
No treasure well may countervaile,
A true and faithfull friend.
What sweeter solace can befall,
Then such a one to finde:
As in whose breast thou maiest repose,
The secrets of thy minde.
If flattering Fortune chance to frowne,
And driue thee to distresse:

True

True faithfull friend will helpe at néed,
And make thy sorrowes lesse.
Oh precious Iem, Oh iewell great,
Oh friendship pearle of price:
Thou surely doest each thing excell,
That man can well deuice.
The golden mines are some decayde,
When Fortune turnes the wheele:
And force of armes are some allayed,
If body sickenesse séele.
And cunning art some ouerthrowne,
Experience teacheth plaine:
And all things else their course doth change,
when friendship doth remaine.
But since by proofe they haue beene taught,
A fained friend to know:
I will not trust such glosing tongues,
Poze then my open foe.

Where fairest face doth harbour foulest hart,
And sweetest tongue most treason doth impart:
Oh false deceat, I'le trust to such no more,
But learne to kéepe a watch before the doore.

A friendly aduertisement touching marriage.

THough wedlocke be a thing, so doubtfull and daunge-rous to deale withall: as to séeke roses amongst thorns: honny amongst hornets: or Eeles amongst adders. Notwithstanding might my woords craue pardon, (though more willing to wish well, then able to perswade) I would (according to my simple skill) shew my opinion, touching the commodities, and discommodities of marriage: and the best meanes to liue quiet in wedlock chaunsing vpõ a wife.

First consydering the state of marriage in generall: God himselfe hath ordayned it as holy: nature hath established it Gen. 2.

it as honeſt. Reaſon doth counſell it as profitable. And all nations haue allowed it, as neceſſarie. And therefore with the Apoſtle, I commend it, as honorable amongſt all men. Happy is that man (ſayth Jeſus Syrach) that hath a vertuous wife. The number of his yeares ſhall be double. A vertuous woman, maketh her husband a ioyfull man, whether he be rich or poore: he may alwayes haue a merry hart. A woman that is ſilent of tongue, ſhamefaſt in countinance: ſober in behauiour: and honeſt in condition: adorned with vertuous qualities correſpondent: is like a goodly pleaſant flower, deck with the colours of al other flowers in the field, which ſhall be giuen for a good portion to ſuch a one as feareth God.

Heb.13.4.
Eccle.36.22. 23.24.
Eccle.26.1.2. 3.4.
Prou.31.6.
Fælix eſt pulcro, veniens e corpore virtus.
Beauty is the ornament of nature, and wealth is gotten by poſſeſſe, but a vertuous woman is the gift of God.
Eccle.26.3.
Eccle. 9.8.9.

But he that ſhall preferre the gifts of nature, and fortune: before grace and vertue, hauing more reſpect, to a cleane hand, with a faire ſmiling countenance: then a cleane hart with good conditions: ſhall after find that he feareth: and miſſe that he moſt deſireth. Wanting neyther time to repent, nor matter to complaine vpon.

Prou.31.26.

Fauour (ſayth the wiſe man) is deceitfull, and beautie but a vaine thing. Without vertue, it is compared to a ſweete poyſon in a boxe of Iuorie: or a faire ſhowe of wings the ſame: or the beaſt called an Armin, whoſe skinne is deſired, and his carkaſſe diſpiſed. A ſhort pleaſure full of paine and miſerie: much like Tantalus apples, which are no ſooner touched: but turne into aſhes. And in the ende (ſayth the Preacher) ſhe is more bitter than death.

Dulce venenũ, meritrix decora.

Sub melle latet venenum.
Preach.7.24.

I heard once a learned man ſhew a prettie note concerning marriage: which though it were a Hebriſh inuention: yet hath it a diuine vnderſtanding. Iſh and Iſha in the Hebrew tongue ſignifieth vir, & vira, the man, and the woman: which being ioyned together, maketh Chua, ſignifying God, as Iehouah: From which two, take away these two Hebreiue letters, Chod, & He: that makes it God. And that remaines, is, Aſh: which ſignifieth paine and miſerie. Meaning that in ſuch a marriage, where vertue is

absent,

absent, there God is not present: and where God is not present, there paine and miserie is neuer absent.

A quiet man that matcheth himselfe to a shrewe: taketh vpon him, a verie harde aduenture: hee shall finde compackt in a little flesh, a great number of bones, to hard to digest. Yea such saintes are some men matched withall: that if all their demaundes should be graunted: and all that they are agreaued withall, redressed: Sampsons strength: Jobs patience: and Salomons wisedome, were all to little. And therefore some do thinke wedlocke to be that same purgatorie, which learned Diuines haue so long contended about: or a sharpe penance to bring sinnefull men to heauen.

A merry fellow hearing a Preacher say in his sermon: that whosoeuer would be saued, must take vp, and beare his crosse: ran straight to his wife, & cast her vpon his back.

Diogines being asked what age was most fitte for marriage: for young men (quoth he) it is too soone, and for old men too late.

One Maurimio, sonne to a Senator in Rome, being desirous to marry: his father willed him tarry till he were wiser: Nay sir (quoth he) if I once growe wise, I shall neuer marry.

Arminius, a great Ruler in Carthage: being importunately persuaded to marry: no (quoth hee) I dare not: for if I chance vpon one that is wise, she will be wilfull: if wealthy, then wanton: if poore, then peeuish: if beautifull, then proud: if deformed, then lothsome: and the least of these is able to kill a thousande men.

Where married couples agree together, is a great happinesse, and a thing very acceptable in the sight of God. Eccle. 25. 1.

Button in matches are many discords, before there can be framed atone diapason: so in wedlocke are many iarres, before there be established a perfect friendship.

In housholde matters, are many occasions of variance in

in generall: but where the parties want conformitie of manners and conditions: most apt to fall at contention especiall. For as the earth to the ayre: and the water to the fire, are in nature and propertie dissonant and contrarie: So where the one is constant, the other wauering: The one prodigall, the other a nigard: Or the one young, and the other olde: They may well conioyne in law; but neuer commixe in loue. Being prompt and ready vpon euerie light occasion, to resolue into strife and dissention: Agreeing like harpe and hatchet: or rather two cats in a gutter. And if the husband, will liue in quiet, then must he shew his wisedome: either by dissembling the cause, to turne it vnto sport: or else goe his way and say nothing: vsing his shrowde wife gently, as a necessary instrument to exercise his patience: least she ware worse. For by other meanes he getteth no faithfulnesse of her. This was the best remedie that Socrates could finde, against his wife Xantippa. The best helpe that Iob could haue against his wife, in all his afflictions. And the best counsell that Marcus Varro could giue vnto married men: Virium vxoris, si corrigi non potest, ferendum esse: let her say what shee will. Better her tongue wagge, then her heart breake. It is sayde that an Asse, a walnuttree, and a woman: asketh much beating before they be good. But I am verily resolued, that a vertuous woman that is wise, one word of her husband doth suffice. But if she be such a one as neyther gentle admonition: the feare of God: the speech of people: nor the shame of her person can preuaile: All the wise sayings of Salomon: with an hundred stripes to mends, will not suffice to reforme or amend her. A woman is oft compared to a winning glasse: which being gently handled, is both pleasant to sight, and necessarie in vse: but if rudely vsed, vpon the least occasion of displeasure offered, is readie to breake: so a woman as the stringes of a Lute, be tuned vnto harmonie: when they are touched vnder sorte: so are women most tractable,

Thought to be Dina the daughter of Iacob.

Disdaine me not for this is truth, though truth oft time turne men to ruth.

ble,

ple, when they are vsed most gently.

Yea so long as they are not restrayned of their libertie in three things. What is, To say what they will: doe what they will: and haue what they will: they are the most necessary, pleasant, and comfortable creatures liuing. And apt ynough of their owne accorde, to submit themselues. But their noble heartes in no wise, can suffer by force and violence, to be brought in subiection.

It is a common saying, that the teares of a woman doe wash away her displeasure: so that if after her griefe, she beginne once to weepe: she is then more gentle, and easie to be intreated.

Finally, he that will liue quiet in wedlocke: must be courteous in speech: chearefull in countinance: prouident for his house: carefull to traine vp his children in vertue: and patient in bearing the infirmities of his wife. Let all the keyes hang at her girdle: only the purse at his owne. He must also be voide of ielosie: which is a vanitie to thinke, Eccle. 9. 1. and more folly to suspect. For eyther it nieueth not, or hurteth not: and to be ielious without a cause, is the next way to haue a cause.

This is the only way, To make a woman dumme:
To flie, smyle, laugh her out, and not a worde, but mumme.

The Bird that seelly soule,
doth warne men to beware:
Who lighteth not on euery bush,
For feare of craftie snare.
The Mouse that shunnes the trappe,
Do shewe what harmes do lye:
Within the sweete betraying bayte,
That oft deceiueth the eye.
The fish alwayes the hooke,
Though hunger bids him bite:
And houereth still about the worme,
whereon is his delight.

If Birdes and beastes can see,
Wherein their danger lyes:
How should a mischiefe scape mans head,
That hath both wit and eyes.

Certaine necessarie rules, both pleasant, and profitable for preuenting of sickenesse, and preseruing of health: prescribed by D. Dyet, D. Quiet, and D. Merryman.

Doctor Dyet.

GAllen the Captayne of all Pothicarie Phisitions, who liued in health (except one day sickenesse) the space of 110. yeares: being asked what dyet he vsed, to preserue his health: and life so long: answered, I haue drunke no wine: touched no woman: eate nothing rawe or vnripe: kept my body warme: and my breath sweete.

In lib. de sanitate tuenda.

Marcus Aurelius who liued in health till olde age: vsed to bath him once a yeare: to vomet once a moneth: to fast one day in a weeke: and to walke one houre in a day.

Wash the hands often, the feet seldome, and the head neuer. Qui medice vivit, miserè vivit.

The counsell of Auicine, is to keepe the feete alwayes dry: the necke warme: and the bodie in temperate heate: to auoyde poysoned ayres of dead carrian: pissing places, stinking mistes, and dampish vapors, which infect both man and beast: preferring alwayes the kytchin before the Pothicaries shop. He that for euery qualme will receaue nothing without aduice of the Phisition: shall bee sure to haue his carkasse full of diseases, and his pouch voyde of money.

All naturall disquietnesse (sayth Gallen) is appeased by three naturall meanes: as meate to nourish: musicke to delight: and exercise to preserue health. Which rule the nurses of children do naturally obserue, in feeding the infant with her teat: stilling it with her voyce: and exercising the body, by mouing her arme.

That golden sentence of Hypocrites duly obserued, not onely in meane and measure, vt ne quid nimis, but also in

right

right order as it standeth, placed by the Author, containeth a most soueraigne preseruatiue against all corporall diseases whatsoeuer.

Labor, cibus, potio, somnus, venus, omnia mediocria.

A meane sober diet, is both necessary for health, & profitable for wealth: whereas variety of dishes, diuersity of sauces, and change of drinkes: oppresseth nature, which is satisfied with a little: nourisheth infected humors: breeds surfets in the body: and consumption in the purse.

Scola Salerni.

Si vitare velis morbos & viuere sanus,
Non bibe, non sitiens, & non comedas satiatus.

Doctor quiet.

The heart of a good Christian, is loue and charitie: his tongue truth and honestie: his attyre patience and humilitie: his armour, wisedome and knowledge: his diet, measure and temperance: his authority, equity & iustice: and his life quietnesse of minde, gladnesse of heart, & health of body and soule. But where anger and fury possesseth, it pereth the minde: fretteth the heart: dymmeth the senses: and distempereth the whole body. So as the wrathfull person can neuer looke truth in the face.

He that will liue as young must gouerne himselfe as old.

1. Thes. 4. 11. Rom. 12, 18, 19.

In malenolã animam, non intrabit sapientia. Wisd. 1.

Contend not with an angry man (sayth Salomon) for he kindleth variance, and stirreth vp strife. Make no variance with a rich man (sayth Iesus Syrach) least he bring a hard quarrell against thee. Striue not with a mighty man (sayth he) least thou chance to fall into his hands.

Prou. 29.

Eccle. 8.

To contend with a superior is madnesse: and with an equall a shame. But as the Lyon to fight with the Emmet, or the Egle with the butterfly, is vnnaturall. So for man to striue with his Inferiour, is most iniurious.

God hath not giuen vnto man dangerous feet to strike, as the horse: crooked nayles to scratch, as the rat: venemous poyson to sting, as the serpent: nor bloudy teeth to bite as the Tyger: but an vnderstanding minde to discerne his

his neighbours cause rightly: a pitifull heart to relieue his wants charitably: and a milde tongue, to intreate and vse him courteously.

It is the property of an Asse, to kicke when he is spurred: a dogge, to snatch when he is bitten: and a woman, to chide when she is angry: but a man of good nature, to dissemble an iniurie without reuenge. To requite wrong with wrong, is much like as to wipe one durt away with an other.

I will quoth Will, reuenged be: not so quoth wit be rulde by me. Lingua, quo vadis.

The mind of man by nature is courteous and valiant; and more easily won by gentle perswasion, then violently drawne by strife and contention. Whose heart by gentle meanes, being once mollified: his affections qualified, and his minde pacified: his eares are then more open to heare: his minde to conceaue: and his will to consent vnto reason.

And for asmuch as no vocation or calling is without his crosse annexed vnto it: a man that will liue quiet, & peaceable in this wretched vale of miserie: must neyther bee proudly puffed vp in prosperity, nor cowardly cast downe in aduersitie: but well armed with patience: girt with constancy: and with humilitie: and furnished with a valiant courage. To take the vanities of this world as vanities: & all things in good part as they happen: resting alwayes contented with the will of God, who neuer fayleth his children in necessity: nor suffereth them to be tempted aboue their power.

Psalm. 37. 1. Cor. 10, 13.

Of all things bad the best I thinke,
Is well to hope, though fortune shrinke.

Doctor Merriman.

Heare mirth moderately vsed, is a pleasant and delectable vertue. As there is a time to weepe, sigh, and mourne: so is there a time to laugh, sing, and be merry. When Salomon by his great wisedome, experience, and

Preach. 3. 6. Rom. 12. 13, 16. Iames. 5. 13.

iudge-

iudgement, had proued all things vnder the sunne, to be nothing but vanitie, miserie, and veration of minde: He concludeth that the best thing for a man in this world, all the dayes of his life: is to eate, drinke, and be merry in his labour. Behold (sayth the Lord by the Prophet) my seruants shall eat, drinke, reioyce, and be merry. Ye giueth bread and wine to strengthen and make glad the heart of man: oyle to make him a chearefull countenance: and sweet oyntment and incense, to make his heart merry. Reioyce in the Lord alwayes (sayth the Apostle) and againe I say reioyce. S. James exhorteth Gods children to sing and be merry. A light heart (sayth the wiseman) maketh a chearefull countenance, and a flourishing age: but sorrow and heauinesse dryeth vp the bones and shortneth the dates. Heauinesse is called the graue of mans life, and mother of foure daughters: Idlenesse, pouertie, sicknesse, and misserie. It is the propertie of the distressed to complaine: of the desperate to sigh: of children to weepe: and of weake cowardly cranens to yeld and shrinke downe in trouble, and aduersity: but of the valiant mind, to plucke vp a good hart: cast off solome pensiue dumps: put on a chearefull countenance to the world: and beare it out merrely with a good courage. Knowing that though mischiefe and misery do come by pounds, and go away by ounces: yet a pound of sorrow will not pay an ounce of debt. And as those euill humors which surfet the body, are expelled by medicine: so are such heauy pensiue dumps as infect the braine, auoyded by mirth and merry company. No better meane to preserue health therefore, then morning and euening, to reaue an ounce of merry conceits: pounded with the pestle of patience, in the morter of quiet content: applying oftentimes a plaster of hearts-ease to the left side. These will purge the patient from coller, melancholike, and all greeuous paines of the stomacke: make him feede heartely, sleepe soundly, and walke chearefully. To a merry heart (sayth Iesus Syrach) euery thing hath a pleasant asse.

Preach. 3. 22.
Preach. 8. 16.
Esay. 65. c
Esay. 35. d
Psal. 104. 14.
Prou. 27. 9.
Philip. 4. 4.
Iames. 5. 13.
Prou. 17. 23.
Eccle. 30. 24.
2. Cor. 7. 10.
Eccle. 30.

Of exercises profitable for health and recreation.

Dising comedies bring often tragical ends.

THough all such gaming, as depende vppon idlenesse, chance, and desire of money: be vtterly condemned, as a thing intollerable amongst Christians. Notwithstanding, such honest exercise, as being either marshall for seruice in the field; phisicall, for health of the body: or morall, for the recreation of the minde. Moderately vsed in time and place conuenient: is no lesse profitable and necessarie (especially for gentlemen students) then meat, drinke, and sleepe. Mindes that are wearied with serious affayres, must sometimes be refreshed of necessity. For as continuall bending doth weaken the stiffest bowe: so long studie without recreation, doth weaken the finest brayne. Yet some more curious then wise, hauing (as it were) a pride to be pæuish: seeme rather to hate, dispise, and detest all mirth, pastime, and humaine societie: as vnfit for such as professe Christianitie. Whereas if any exercise be euill, it is not of it selfe, but through abuse of the wicked: which is no sufficient condemnation to a thing ordayned to be well vsed. Though some haue béene burned with fire, some drowned with water, and some surfeited with meate and drinke: yet must we neither call away the vse of fire and water: nor cease from eating and drinking. So though some dumpish natures, can brooke nothing that is contrary to their owne sicheall disposition. Yet no reason, that therfore the better sort, more pleasant, sociable, and familiar of condition, should forgo their honest recreation, to féede the humors of such. To the cleane all things are cleane, and if any offence be, it is not giuen, but rather taken without cause. John Baptist and the Pharisies liued a straight life, and our Sauiour Christ vsing his libertie, was more familiar, like the common people: yet John Baptist and the Phareses were not holier then Christ himselfe.

Like triple strings of a lute wrested vp till they breake.

Rom. 14.10.

Rom. 14.14.

Dispise not thy neighbor in his mirth Eccle. 31.d

Why should my liberty be condemned of an other mans conscience.

1. Cor. 10.29. Titus. 1.15.

Wise

Wise Salomon maketh mention of times as well, for pastime and sport, to recreate and make merry: as for serious affaires to fatigate and make wearie. Preach. 3.

The Israelites in obseruing the feast of Tabernacles, were commanded to gather boughes & branches of palmes, willowes, and fruitfull trees: reioysing and making merry before the Lord, the space of 7. dayes. Iacob wrastled with an Angell. Gen. 32. Leu. 23. 40. Deut. 16. 12.

When Dauid was returned from the slaughter of the Philistians, the women came out of all Cities, with instruments of Musicke, playing, singing, and dauncing with great ioy. 1. king. 18. 7. 2. Esd. 12. d

When God sent the Prophet to comfort his people of Ierusalem, amongst others his mercies, he promised them this securitie: that their boyes and damsels should sport and play in the streetes. Zach. 8. 5.

The taking away of mirth and melodie from the people was alwayes a token of Gods curse. Esay. 24. 7. 8. Iere. 7. last. Ezech. 26. 5

Take thy pastime at home, and doe what thou wilt (sayth Iesus Syrach) so as thou do none euill. The Apostle exhorteth men to loue and delight in brotherly fellowship. Eccle. 32. 12. 1. Pet. 2. 17.

Dauid Chytreus affirmeth playing and sporting amongst friends, to be very good and necessary, to auoyde wicked thoughts and dumpish fantasies. Chytræus vpon the Epist pag. 266.

Master Caluin sayth, that God doth not only bestowe vpon men, things sufficient for their necessarie vses: but also proceedeth further, in helping forwardes, their pleasures and delights. M. Caluin vpon Psalme 104.

Cato calleth honest pastime, a whetstone for the memorie. To be merry, honest, and vertuous.

Galen preferreth tennisse play, as an exercise most profitable for health: because it moueth euery part of the bodie: and hath written a whole booke in cõmendation therof. fulfilleth to anger the cruious. Galen.

Shooting in the long bowe is greatly liked of many, being a pastime of great antiquitie. Marcellinus Phicinus hath written in praise of it. M. Latimer doth greatly commend it. Marcellinus Phicinus. M. Latimer.

it. And M. Ascam in his Toxophilus, doth teach it, as most profitable and commodious, to preserue health. It incourageth the minde: strengthneth the synewes: cleanseth the poures: clearth the senses: maketh good digestion: and wrastleth against a number of diseases in the body.

Plato incourageth young men to practise the weapon, commending it amongst the best exercises, and not without good reason: for if it be lawfull for a man to defend himselfe from violence, it is both lawfull and conuenient, not only to weare a weapon, but also to learne how to vse it, if neede shall require. He that desireth peace (sayth Irenæus) let him prepare for warre.

For recreation of the mind Thesse play is much cõmended: as a delectable pastime, and pleasant study, & a princely exercise: hauing in it a certaine Paiestie, wherein is shewed a warlike order, and politike gouernement. It was first inuented by a wiseman called Xerxes, to declare vnto a tyrannous Prince, howe necessary his subiectes were to the safegarde of his person.

Anno seculi, 3633.

Plato seeming to commend table play, compareth it vnto the life of man: that like as an euill chance may be holpen by cunning play. So may a crooked nature be made better by good education.

Diogenes commendeth hunting.

Reading of bookes amongest the wise: hath alwayes bene accounted the pleasantest mirth: the swetest musick: and soundest counsell. Alfonsus king of Arragon, being asked what counsellers he liked best: answered bookes: for (quoth he) they will tell me the truth without flattery. They are neyther obstinate nor greedy of rewardes: If I list they speake: and if I list not they hold their peace. Marcus Aurelius sayd he would not giue a little, he had learned by reading in one day, for al the goods in the world.

The Gods begot her, and the 9. Muses did name her.

Of Musicke.

Musicke is an Arte compounded of Number, Harmonie, and Melodie, called the mistresse of delightes, &

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the delight of Princes, both auncient and honorable: highly esteemed, and richly rewarded in all ages: A singuler blessing of God, sent downe from heauen, as a pleasant companion to comfort our sorrowes, and abbreuiat our wearinesse on earth. Daintie meates are delicate to the taste: Beautifull colours pleasant to the eyes: And sweete perfumes delightfull to the nose. But the harmonial consent of Musicke, most precious to the eares. It rauisheth the sences: reuiueth the spirites: sharpeneth the witt: inflameth the heart: encourageth the valiant: terrifieth the dastard: relieueth the distraughted: expulseth Melancolike dumps: recreateth wearied mindes: and stirreth vp an aptnesse vnto vertue and godlinesse. King Saul by Musick was deliuered from grieuous torments: The Prophets by Musicke was moued to prophisie: Orpheus and Amphion by Musicke were saide to moue stones, rockes and trees: Wilde beastes by Musicke haue beene tamed: birdes allured: fishes delighted, and serpents charmed. The fiercenes of the Wolfe, is mitigated by the sound of the cornet: the Elephant delighted with the Organe: the Bee with the noyse of brasse: the Crane with the trumpet: and the Dolphin with the harpe.

1. kings. 16. 35.
1. kings. 10. 10. 11.

And such humaine creatures, as can finde no pleasure nor delight in the sweete harmoniall consent of concordes and proportions which speake them so faire: must needes be monsters in Nature: hauing their bodies without sence, and their heads out of proportion.

The Greekes accounted no man learned, without skill in the art of Musicke: the sweetenesse whereof is by Jesus Syrach compared to a Carbuncle stone set in gold. Calistodorus affirmeth that the kinde of melodie called Dorius, giueth wisedome to the minde. Phrygius increaseth courage to the heart. Lydius stirreth vp an aptnesse to contemne: and Aeolius pacifieth the affections.

Eccle. 32. 6
As the lute or Pandora.
As pipe and trumpet.
As the voyce with broken consort.

A soft dolefull melody full of solome mourning sweetnesse: not onely pearceth the minde: maketh tender the hart:

hart: and alloureth the outward sences: but also by the artificiall harmony of numbers and proportions, it delighteth euen reason it selfe. And therefore Pithagoras had his scholers brought a sleepe, and waked againe, with the noise of the Harpe.

Church Musicke. And the better to moone and stirre vp mans drowsie affections to deuotion and godlinesse: that the doctrine of saluation, might more easily pearce the hearts and minds of the hearers. It hath pleased God in all ages (sayth S. Augustine) to haue his precepts of instruction, mingled with the delightfulnesse of Musicke: his diuine seruice adorned with the sweetenesse of melody: and his prayses comprehended in verses and songs: after the custome of wise Philitions, who season their bitter medicines with sweete syropes.

Barnard.

August. in his preface vpon the Psalmes.

Eccle. 44.7.

3. kings. 10.14

1. Cron. 23.6.
2. Cron. 29.f

The ordinarie seruice appointed to the Iewes was solemnely obserued, with singing of Psalmes: sounding of trumpets: and playing vpon diuers instruments.

2. kings. 6.

When the Arke of God was carryed home to Ierusalem: Dauid himselfe, did both sing, and dance before it.

But if our Michols had seene him at this day, &c.

2. Cronicl. 5.d

When it was brought into the temple, the Leuites in white robes, stood at the East end of the altar singing, and playing vpon Psalteries, Symbals, Shalmes, & Harpes. And with them an hundreth and twentie Priestes, sounding of Trumpets: whose pleasant Harmoniall consent, in their prayses and thankes giuing, was so gratefully excepted of God, that he filled the house with the presence of his owne glorie.

Apoc. 5.8.
Apoc. 14. a

John hard the voyce of singing, harping, and playing of vials from heauen. The Apostle exhorteth the Ephesians to speake vnto themselues in Psalmes, Himnes, and spirituall songes: making melody vnto the Lord in their harts.

Ephes. 5.19.

Ierom vpon the 64. Psal.

God is well pleased (sayth Ierom) with the morning and euening Himns of the faithfull.

Psal. 81.
Psal. 149.

And seeing the Prophet Dauid hath appointed his Psalmes to be song with sondry notes, varietie of tunes,

and diuerſitie of muſicall inſtruments: as Cymbals, Or- Pſalm. 150.
ganes, Pſaltaries, Shambes, Trumpets, Harpes, and
Lutes, &c. I thinke it as tollerable to adorne Muſicke
in Churches, with art and cunning: as to beautifie payn-
ting with colours: or ſet forth ſpéech with filed eloquence.
As for often repetitions they do not dimme the worde as
ſome ſuppoſe: but rather make it more plaine to the hea-
rers.

This word Sela, placed in ꝑ Pſalmes where the matter is moſt notable, ſignifieth lift vp, or change your voyce.

Some do figuratiuely compare the ſound of the voyce,
to the ſound of the Goſpell: the melodie of the Organe, to
the deuotion of the heart: and the playing of the fingers, to
the charitable concord of the faithfull: where euery one
hath a pleaſure, in doing his dutie: which is moſt accep-
table Muſicke vnto Gods diuine eares: according to this
old verſe taken out of the decrées.

Non vox ſed votum, non cordula Muſica ſed vox,
Non clamans ſed amans, cantat in aure Dei.

What the heart doth beléeue, and the tongue doth confeſſe.
Becommeth euery member, the ſame to expreſſe.

If ſickeneſſe do oppreſſe thy corps,
Prepare ſwéete Muſickes art:
Which penſiue dumps, and carefull thoughts,
To mirth will ſone conuart.

Here followeth certaine prety notes, and pleasant conceits, delightfull to many, and hurtfull to none.

The naturall inclination of an English man.

AN Englishman by nature, is sayde to be firme in friendshipe: constant in promise: impatient in anger: courragious in fight, without feare of death: courteous to his inferiours: pitifull to strangers: faithfull to his friends: and fearefull to his foes. More readie to revenge an iniurye, then proffer any without cause: he can not brooke a stranger to be his equall, nor to be dared of any. Alwayes desirous of nouelties: neuer long content with one state, nor one fashion: greatly delighted in royat, bravery, and excesse of dyet: taking more pleasure, to beare himselfe commended with lyes, then reproued with truthes. He is sayd to haue long eares: a short tongue: broade eyes: and light fingers: quicke to heare, slow to speake: ready to spye, and apt to strike. Few words and gentle speeches winneth his heart.

The naturall disposition of most women.

Mantuan. Iob. 2. Marcus Varro Marcus Aurelius. Prou. 21. Eccle. 26, 26. Socrates.

MOst women by nature are sayde to be light of credite: lustie of stomacke: vnpatient: full of words: apt to lye, flatter, and weepe: whose smiles are rather of customs then of curtesie: and their teares more of dissimulation then of griefe: all in extreames without meane, eyther loving dearely, or hating deadly: desirous rather to rule, then to be ruled: despising naturally that is offred them: and halfe at death to be denyed of that they demande. They

are

are aptly compared to the Musitian: who being intreated, will scant sing, Sol, Fa: but vndesired, straine aboue Ela.

Amongst 1000. men (sayth Salomon) I haue found one, but amongest all women, I haue found none.

The property of a good Seruant.

IT is required in a good seruant, to haue the backe of an Asse, to beare all things patiently: the tongue of a sheepe, to keepe silence gently: and the snout of a swyne, to feede on all thinges heartily: large eares: light feet: & a trustie right hand: loth to offend: diligent to please: willing to amende, and sufferance disease.

Of the number of three.

A Burchen broome consisteth of three things fit for correction, the twigs for the Scholemaster: the staffe for the householder: and the wyth for the Magistrate. Three properties required in a good Inkeeper: to be patient, as Job: prouident, as Philemon: and merry, as Hector. And other three in a good Chirurgian, a Haukes eye: a Lyons heart: and a Ladies hand.

Of feare and loue.

AS the Lambe is more in dread of the Wolfe, then of the Lyon: and the Partredge more in feare of the Hauke, then of the Eagle: euen so, the common people, stand more in awe of the inferiour Magistrate: whom they loue for feare: then of the superiour Prince, whom they feare for loue.

Of Lawe.

THe Lawe is a spurre, to pricke forwards vnto vertue: a fetter to restraine vice: a rule to determine right frō wrong

wrong, and is deuided into three parts ius naturale, which nature teacheth: lex condita, which the Prince commandeth: and mos antiquos, which time hath brought in.

Of Phisicke.

Luke.5.31. Eccle.38.a Exod.15.d Iere.8. Iames.5.14. Luke.10.34.

MAn is taught to vse and not to dispise such ordinarie meanes, as God hath appointed to heale his sickenesse. The Lord hath created medicine of the earth (sayth Jesus Syrach) and he that is wise, will not abhorre it. Is there no Treacle nor Phisition, at Giliad (sayth God by the Prophet) why then is not the health of my people recouered. The Apostle exhorteth the Elders of the Church to annoynt the bodyes of the sicke with oyle: the Samaritan powred oyle and wine into the hurts of the wounded man: this was a kinde of oyle in Palestine, much vsed as a thing very medicinable for many diseases.

In prayse of baldnesse.

SHedding of hayre is the end of nature: insomuch as few men lyuing vntill full age, becommeth not balde: and the best natures honest. And like as fruites of trées come not to perfection till the leaues fall away: no more is mans head frayde and setled with wisedome, till it waxe bare: according to the old prouerbe, bush naturall, more hayre than wit. And as those nuts which in gathering time, kéepe still their huskes, are knowen to be nought: so those heads which in ancient eares kéepe still their hayre, prowe seldome good. And therefore amongst Painters & Caruers, it is an ordinarie custome to picter the Image of an euill disposed person with bushie haire: and an honest man with a bald head: for that the one sheweth a wanton lightnesse: and the other an ancient soberuesse. An olde man with a bushie head, is much like an old shrub ouergrowen with mosse, more brutish then humaine.

Of

Of the climacterian yeares.

THe life of man is aptly compared to a long ſickneſſe: wherein the 7. and 9. being creticall dayes, the patient beginneth commonly, eyther to amende, or growe worſe. So from 7. to 7. and from 9. to 9. yeares, moſt men do change their naturall complections, and often their conditions: but eſpecially the 63. yeares of their age, in which the 2. climats doe ioyne, making 9. times 7. or 7. times 9 wherein very few do ſcape without, eyther great danger or death.

Of time and place.

I Finde written in an old booke, of what credite I knowe not: that as vpon the 25. day of the moneth of March: the firſt day of the weeke, and firſt houre of the day, Adam was created: brake the commandement: the womans ſeed promiſed: and he for diſobedience baniſhed out of Paradice. So the ſame day of the moneth, and houre of the day: Caine ſlewe his brother Abell: the promiſe was renued vnto Abraham: Iſaac was offered vp in ſacrifice: the meſſage by the Angell was ſhewed vnto the Virgine Mary: our Sauiour Chriſt was conceaued, and ſuffered his paſſion in Galgatha, the ſame place where Adam was buryed: and that the croſſe whereupon he dyed for our ſaluation, was a plant of the ſame tree, which bare the fruite of our condemnation. And if all this were true, it is worthy the noting.

To know Eaſter day for euer.

AS the tenth day of the firſt moneth which is March: at the coniunction of the Sunne and Moone, next the Equinoctiall: the Paſcall Lambe was choſen out of the flocke, Exod. 12. a

Leuit.23.4.5. Numb.28.13. 14. flocke, and kept till the 14. day, or full Mone: so the tenth day of the first moneth being Palme sunday, our Sauiour Christ entred into Jerusalem: and the 14. day suffered his passion: so as the next sonday after the 14. day of the Mone, or full Mone, in the moneth of March, is alwayes Easter day.

Of Salutations.

OUr elders in times past, were wont to salute young men, with, you are welcome: those of middle age, with God kepe you: and old men, with, God spede you: signifying that the first were comming, the second remaying, and the third departing.

Of a Lye.

Iocosum
Officiosum
Perniciosum
Gen.27.c
Exod.1.d
Iosua.2.
Psal.5.6.
Wisd.1.14.
Eccle.20.c
Rom.3.8.

A Lye in generall is to speake that is false, with a will to deceaue: and hath three partes: a sportfull lye, to delight: a politike lie, to profite: and a pernitious lye, to hurt. The two first are not blameleſſe: but the 3. a sinne most horrible and grieuous. Some doe thinke as good a lye that hurtes not, as a true tale that profits not: but no man may do euill that good may come thereof.

To helpe memorie.

THere is nothing better to nourish a weake memorie, and sharpen a dull wit: then continuall vse and exercise of reading, writing, and speaking. Practise in all things toucheth the quicke: and that makes womens tongues run so round, and lawyers speake so thicke.

A poisie for a glasse, penned merrily at the request of a Gentlewoman.

VEwing in this glasse the singular shape wherewith God hath garnished you aboue other creatures, to his

his owne Image. It shall be requisite with continuall trauell and labour (least so excellent a worke be stayned by your negligence or misdemeanour) that you be answerable as abilitie shall serue, in working his will: which is not, in crisping and curling: frisking and frounsing: painting and proining: to better your beauty with strange trim attyre, as not content with his fashion in framing you: but rather as you excell in giftes, seeke to excell in grace: remembring alwayes that as plainnesse putteth on, so painting putteth out, the Image of Christ: which considered, your attyre shall not be sluttish, but sober: not drabbish, but decent: not whorish, but honest: not gawish, but godly: as beseemeth Christianitie.

FINIS.